



Season's Greetings



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Goodwill

*"Glory to God in the highest, and on earth peace,
good will toward men."*

WITH this praise is celebrated the birth of a child, whose career has transformed the life of man both here and hereafter.

Man can further transform his life upon earth by increasing the quality and the quantity of good will toward men.

The Christmas season is made joyous by the numerous practical manifestations of goodwill. These, however, savour of mere lip service, if they do not survive the season.

Enduring goodwill toward men is a spiritual quality which comes from the heart. Its presence among men is a manifestation of the spirit of the Saviour of the world. We best celebrate His birth and ministry among men by investing goodwill daily in our dealings with our fellow men.

Goodwill among men is a main source of blessing and happiness for each of us. Every expression of goodwill toward each other warms our hearts; brightens otherwise dull and gloomy moments and renews faith in the fundamental kindness of men toward each other.

Each act and expression of goodwill multiplies itself many fold and greatly enriches everyone.

As we keep alive the goodwill of this good time of the year we celebrate anew the birth of the Beloved Child of Bethlehem.

Christmas Eve at Winter Quarters

Snow blanketed 700 small, mud and log houses in an encampment hidden in the wilderness. Warring Indians and zero weather ornamented Christmas on the plains.

“ . . . And John, care, care for the children, John. For them must . . . John! . . . Oh, John! ”

His tears bathed her gentle face as every nerve within him hot, tinged; every muscle tensed to hold that last of fading beauty, to screen the end of warmth, of love—companionship. It did flee so quickly. Slowly and sure, as mother first the babe she touched, the strong arm lowered down her head. Eyes that sparkled once with joy, eyes saddened when persecution heaped so strong, now closed to John—not for ever, but for ever it would seem.

And all was silent that Holy Eve—Christmas Eve at Winter Quarters.

No doubt strains of carols could be heard around some fires on that plain, but it would take more than carols to remove the sorrow from their hearts. Yes, they were strong these Saints of God, but how much they had to bear.

Who were these wayfarers on the plains? What was the origin of this group? Nine years before, John and Anna heard the Gospel in Preston, England, where Elders Hyde and Kimball laboured so diligently after their arrival. The Rev. Mr. Fielding was greatly disturbed at the interest they showed in the new message and when confronted about the doctrine of baptism as the elders had

preached it, he greatly opposed. Finally the Rev. Mr. Fielding could see he was going to lose his “ best members ” so he agreed to baptize them. The point of proper authority then became the question. A Baptist minister, the Rev. Mr. Giles, was engaged by the minister to perform the ordinance, but John and Anna were soon aware that neither had authority. They presented themselves to the elders for proper administration of the ordinance.

Joy filled their hearts as others accepted TRUTH. Though persecution started rising against them, light now led their lives—lives of purpose, lives with meaning. But it was a struggle for them. Unemployment, starvation, depression, themed these years. Thousands of Britons were emigrating to America to escape the miseries of hunger.

Becoming “ Mormons ” had suddenly put them in another class, they found. Even old friends began to question. A Mormon couldn't even die without suspicions being raised. Poor Sister Hodgkin would have turned over in her grave if she'd known Elder Richards was being charged with “ killing and slaying ” her with a “ black stick ”.¹

¹ Alice Hodgkin died at Preston on September 2nd, 1838, and Elder Richards was arraigned before the mayor's court on October 3rd with the charge. He was discharged when his accusers were about to be made manifest. *Millennial Star*, vol. 1, p. 295.

Over 300 members formed the Preston Branch in 1840 and more than 3,800 of their countrymen had entered the waters of baptism.

Friends, various members, started leaving for America. It's all John could talk about, but the child would not be born 'til February. By March, 1841, when the letter² from the Presidents of the Church was read in the *Star* urging the Saints to go to Nauvoo (then numbering more than 3,000 inhabitants), John and Anna knew what they should do. The Lord's word was that the Saints should go.

They were found with Elder Joseph Fielding and 200 other passengers sailing on the *Tyrean* that September.

Passage cost them £3 15s. for their 10 weeks' journey to New Orleans. All freight was free. Another 15s. provided passage on a steamer to Nauvoo, 1,500 miles up the Mississippi River. Wonder and astonishment at the vast territory filled the immigrants on their two weeks' journey to Nauvoo.

But this was just one of several large ships chartered that fall and winter. Hundreds of others followed in 1842. Every few weeks new groups left. The *Tremont* sailed on January 12th. Two hundred and seventy sailed on the *Hope*, February 5th. The *John Cummins* had been chartered for February 20th.

Nauvoo, the city beautiful, offered opportunities to the new-comer. Prices were low (butter cost 4d. per lb., flour 3s. for 40 lbs., beef and pork 1d. per lb., milk cows about £3 per head³ and employment was available. It was a refuge for the Saints of God. John was satisfied in what they had done.

Immigrants found they were liv-

ing in houses like those in England and were enjoying the society of those they knew in England.⁴

Then what sorrow met that city. The mobs marched; their Prophet and his brother — MURDERED. Could it be a dream, a bit of fantasy? It was no dream—tar and feathers, loved ones taken, homes destroyed, families beaten, the Temple desecrated. It was no dream.

Still the Saints of Great Britain emigrated.

Nauvoo, now numbering from 14,000-20,000 people, was changed into a workshop. Wagon rings now clanked the hour of the day. Westward was the movement. Still persecution poured upon them.

In 1846 the exodus was enforced. Early in February the first families crossed the river and many followed over the frozen ice. Over-zealousness to begin hindered the movement and the Saints were found in a state of unpreparedness. Suffering, cold and exposure were endured at Sugar Creek encampment. Mid-June saw the march extended to Council Bluffs. Here strong men were called to form an army—the Mormon Battalion. Here Elders Orson Hyde, Parley P. Pratt, and John Taylor were sent on an apostolic mission to England. Camps of Israel soon dotted the Missouri.

A high plateau for winter encampment was selected where all the Saints on the Missouri could be gathered. Its name: Winter Quarters, situated near Omaha, Nebras-

² *Millennial Star*, vol. 1, p. 274.

³ Information concerning prices in Nauvoo, sailings, and passage can be found in the *Millennial Star* under "Emigration" and "Emigration Movements", vol. II, pp. 153-157.

⁴ John Needham explains this in a letter to his parents. *Millennial Star*, vol IV, p. 90.

ka. It became the grave for 600 that winter.⁵

John and other Saints stayed behind in Nauvoo hoping to be able to sell their land to obtain teams to carry their families across the plains. It was then when an infuriated mob drove the remainder of the Saints out of Nauvoo without food, clothing, or any of life's necessities. "There was nothing but starvation and death staring them in the face, with the fever and ague, and all other complaints incident to that climate preying upon them, and they had nothing to start their journey with—the Lord sent flocks of quails, which lit upon their wagons, and on their beds, and upon their empty tables, and upon the ground within their reach, which the Saints, and even the sick, caught with their hands, until they were satisfied, and their breakfast and their dinner was full; not only the Saints saw this but the world—a steamboat was passing during part of the time, within six rods, and the passengers marvelled at the sight—others in the camp, not of us, wondered also; this occurrence continued through the day, and followed the camp when they started from the river."⁶

Teams were waiting on the banks of the Mississippi for these Saints on October 9th. The little family was taken to Winter Quarters where a "miracle" city had been built in the wilderness. A stockade surrounded the camp as protection against the Sioux and thieving Omahas. Workshops, a gristmill, and a meet-

ing house soon appeared. Stock shelters were constructed and land was broken for next year's crop. The Saints were busily preparing for the winter and spring's exodus.

Who were these wayfarers? Numbered among them were your people, my people, the Saints from Great Britain. They were the persecuted, the driven, the Church of God.

When apostacy, depression, and near collapse shook the newly Restored Church, God sent His most capable leaders—His apostles, to Great Britain (1837). The field was ready for the harvest. Few Britons, few Latter-day Saints fully realise the great role played by this nation in the establishment of God's kingdom.

Partial records show that 3,382 Saints emigrated between 1840 and 1847. Not included in this figure are the individual groups not noted in Church records.⁷

We do know that by the thousands they left this land, welding strong the Church of God. They were there that Christmas Eve, by tens and thousands, they were there to share a BRITISH Christmas at Winter Quarters.⁸

⁵ Kane's "The Mormons", in Tyler's *History of the Mormon Battalion*, p. 94. Fever and a frequently fatal disease called "black canker" caused most deaths.

⁶ Letter of Brigham Young to Elders Hyde, Taylor, and Pratt. *Millennial Star*, vol. IX, p. 99.

⁷ *A Century of "Mormonism" In Great Britain*, Richard L. Evans, Appendix, p. 245.

⁸ John and Anna were fictitious characters but all other names, events, dates, and places are factual as recorded in the *Millennial Star* and *A Comprehensive History of the Church* by B. H. Roberts.



Greetings from Scotland

The Gospel in Scotland



FROM the northernmost county of the Scottish mainland, Caithness, came David McKay, father of our present Church Leader, President David O. McKay. From that rugged land there also came Charles W. Nibley, at one time a member of the First Presidency, William Budge, a former President of the European Mission and a string of other courageous men including Samuel Mulliner and Alexander Wright. To these two men was given the privilege of taking the Gospel back to their "ain folk".

Both had joined the Church as emigrants in Canada and both were called to serve as missionaries in the spring of 1839. After travelling and preaching halfway across America and the Atlantic to Liverpool they arrived in Glasgow, December 20th, 1839. From there they went on to Edinburgh and found the parents of Elder Mulliner who received them with great hospitality, listened to the Message of the Restored Gospel and were later baptized. In two or three days Elder Wright began a bleak journey north to Banff to renew family ties with his people. This was to be on foot, facing the rigours of a Scottish winter, but he would not be deterred. Arriving in Aberdeen he was discovered to be suffering from smallpox; yet after only a brief rest he continued doggedly on, bearing his testimony at every opportunity. Many old acquaintances

were impressed and he reached his father's home eventually where he was able to rest and soon became quite well again.

Elder Mulliner, meanwhile, began planned proselyting in the New Year of 1840, making his headquarters at Bishopton. Through a Brother James Lea, an English Church member, Elder Mulliner was introduced to the family of Alexander Hay, and this family was baptized in the River Clyde on January 14th, 1840—first-fruits of the seed sown in Scotland.

Success attended the extended efforts of Elder Mulliner, now rejoined by Elder Wright in and around Glasgow, Bridge of Weir, Houston, Johnston and Paisley, and in the last place regular meetings came to be held. Yet it was not success unqualified. A great deal of opposition and physical persecution hindered the brethren, but the dour Scottish blood in the veins of these two fine men impelled them to press on with characteristic determination.

In May, 1840, Elder Orson Pratt arrived in Scotland and under his direction Paisley Branch was organized and Brother Robert McArthur, a local brother, was appointed to preside.

On the morning after his arrival in Edinburgh, Elder Orson Pratt ascended the rugged height of a hill known as "Arthur's Seat", an



Greetings from Ireland

The Gospel in Ireland

AMONG the many converts to the Gospel in Liverpool was James McGuffie, from Newry, County Down, Ireland. It was probably at his instance that John Taylor, by July, 1840, a mighty power for the truth in Liverpool, determined to visit the "Emerald Isle". Through Brother McGuffie's influence the village courthouse in Newry was procured for a meeting and the surprised inhabitants were summoned by the tolling of the bell for a special meeting at 7 o'clock. Nearly 300 souls gathered and listened to an auspicious introduction of the Gospel Message into Ireland. Elder John Taylor gave the address.

Two days later Brother McGuffie and Elder Taylor, with another brother named Black and a Mr. Tate, a friend from Liverpool, set off on a rural tour by jaunting-car, a low-built, two-wheeled cart much used in Ireland. In the area of Bellinacrat they preached in the barn of a Farmer Willie. Next day they proceeded on foot towards Lisburn, Elder Taylor explaining Gospel principles as they tramped. Perhaps the evidence of God's glorious creation about them, in the country lanes during midsummer, served to

impress Mr. Tate with the truth of Elder Taylor's expounding. The great missionary had already prophesied that this man would be the first to receive baptism in that country and, breasting a hill, below which lay Loch Brickland, Mr. Tate quoted from Acts: "*See, here is water; what doth hinder me to be baptized?*"—and there he was immersed.

Brother McGuffie had, meanwhile, returned to Newry and before Elder Taylor left Lisburn he heard of baptisms in their first field. The seed had been sown and had already born fruit.

Elder Theodore Curtis continued the work well begun, and at the October Conference of the Church in Britain reported a membership of five, comprising the Hillsborough Branch. A few months later the work had been commenced in Belfast and the Irish Saints numbered 30—Latter-day Saints!

Largely Catholic in religion, Ireland has not accepted the Restored Gospel so readily as other lands—yet. Still, many have left her shores (Charles A. Callis among them, a member of the Twelve until a few years back) and have helped to build Zion in the West.

SCOTLAND—contd.

igneous mass bearing record in its name of association with all that's right and good in the legend of that famous king whose origin springs

from Britain's opposite end. There Elder Pratt prayed to the Lord for 200 converts. His prayers were answered. By July, 1840, Elder

(Continued on page 352)

Greetings from Wales

The Gospel in Wales



CREDIT for the Gospel being taken into Wales is invariably given to that amazing little man Captain Dan Jones, and while he was responsible for mighty works in the name of the Lord, it must be noted that our teachings have been preached with success among the Celts since 1840.

The *Journal History* of the Welsh Mission mentions the Overton Branch, Flintshire, as having 32 members. John Needham, a local Priest was sent to Monmouthshire, South Wales, in the winter of 1840-41; William Henshaw also did a great deal of work for the Church, and with help from others, branches were organised at Pen-y-darren, Beaufort, Rhymney, Tredegar, Merthyr Tydfil and Aberdare. It was not until 1844 that a Merthyr Tydfil District was organised, later to be called the Glamorgan District. It is in the South of Wales that the Church seems to have had most success, although since, on crossing the Mersey into the Wirrall, the Cheshire peninsula, one can see the mountains of North Wales across the Dee, it was natural that the Word should be taken among the Welsh as part of the Liverpool preaching plan.

On the night before his martyrdom the Prophet Joseph Smith told Dan Jones, who was with him in Carthage Jail, expecting to die with his beloved leader, that he would

serve a Mission to Wales. The Prophecy, perhaps the last to be uttered by Joseph Smith, was fulfilled, although it was a year before the Captain left for the British Mission.

He was an indefatigable little man, well able to speak and write in his native tongue and English and his labours were prodigious. It was ever evident that the Lord attended his efforts.

About one year after commencing his ministry he reported that the Welsh District consisted of 28 branches and 687 members, 378 new members having been baptized since the last conference. On and on marched the dynamic little Welshman. He crushed opposition with the power of his rhetoric and with cheerful determination met physical persecution, confounding the clergy ranged against him. His letters and reports are typically Welsh in style and surely indicate his whole-hearted enthusiasm for his mission. He published a Welsh *Star* monthly (which had an eventual circulation of 2,000), many pamphlets, another publication known as *Udgoru Seion* and the *Compendium* in Welsh.

He wrote to Orson Pratt, then presiding over the British Mission, in 1849:

"The last Welsh General Conference, which was held last Sunday, December 31st, 1848, and following days, was much the largest and most interesting of

any other; our hall, which will hold 2,000 people, was so crowded before morning service commenced that we had to engage another hall nearly as large, which was also filled to overflowing, and continued for two days with but little intermission.

"... The statistics of the morning at this conference meeting showed the total number of branches in Wales to be 55, and 17 new branches organised . . . total members 3,603 . . . average nearly 1,000 a year since I have been in Wales, with brighter prospects for the future."

His health became impaired, but little would damp this ardent Celt's spirit. On his release he left Liverpool with 249 other Welsh Saints for Zion. They crossed the plains in 25 wagons, with Captain Jones in the van. Three years later he returned, and in 1856 took 703 more back to Salt Lake. He is truly entitled to be called the Father of the Welsh Mission.

Noted for their love of music and

extraordinary ability in that field, the Welsh have produced such great musicians for the Church as John Parry and Evan Stephens, famed leader of the Tabernacle Choir. Next year when the present great group bearing that title come here no doubt there will be many singers from the Welsh mountains to hear them and remember their great countrymen who took music from the mountains of one land to the mountains of another.

SCOTLAND—contd.

Reuben Hedlock, representing Scotland at the British General Conference, reported a membership of 120 in five branches. Three months later there were 250 members.

In 1853, 3291 souls were members of the Restored Church in Scotland. These staunch folk injected strength and stability into the Church foundation when it was most needed and Scotland has contributed much to the building of the British Mission.

HYMN OF THE MONTH

British Mission Hymn Book page 207

December: *The First Noel*

The words and music of this beautiful traditional hymn are sung throughout the world at the Christmas Season. It is included in our Latter-day Saint Hymns for the beauty of the story it imparts to us.

In its four verses and brief chorus it is easy to see the wise men of Luke's classical lines.

"And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: "

Thus we live through the gentle beauty of these matchless verses.

The heart-filling affection which little children feel at the mention of the name of Jesus lives and relives in the hearts of men, young and old, as this famous hymn is intoned.

Sing it with affection and a full heart.

It is a song for this First Noel, announcing the King of Israel.

BRITAIN SINGS

CITIZENSHIP in the Restored Church and Kingdom of God, and birth in Britain, land of poesy and harmony, make for the good fortune of 16 authors and composers of Latter-day Saint hymns.

The list includes Charles W. Penrose, Ebenezer Beezley, William Clayson, Evan Stephens, George Manwaring, John Jacques, Lewis D. Edwards, George Careless, Henry W. Naisbitt, Adam C. Smyth, Joseph J. Daynes, John Nicholson, James H. Wallis, William Clayton, Robert D. Thompson, and Thomas C. Griggs.

The United Kingdom edition of the Latter-day Saint Hymn Book as well as the larger church edition published in Salt Lake City contains hymns of which the words or music were composed by men born in Britain.

Ebenezer Beezley, born December 14th, 1840, in Bicester, Oxfordshire, became a Latter-day Saint by baptism, September 22nd, 1849, at Woodburn Green, Buckinghamshire. This versatile, talented musician has given us music for "Sing We Now at Parting"; "Raise Your Voices to the Lord"; "Shall the Youth of Zion Falter"; "We Meet Again in Sabbath School"; "What Glorious Scenes Mine Eyes Behold"; "The Happy Day has Rolled On" and "When Christ was Born in Bethlehem".

George Careless, was born in London, September 24th, 1839. His musicianship developed at the Royal Academy of Music, London,

Exeter Hall, Drury Lane and Crystal Palace. Brigham Young appointed him director of the Salt Lake Tabernacle Choir and of the Salt Lake Theatre orchestra. He composed the music of the following hymns in the British Mission edition of the Hymn Book and numerous others not in that edition: "Prayer is the Soul's Sincere Desire"; "Rest, Rest for the Weary Soul"; "Author of Faith, Eternal Word"; "O Thou Kind and Gracious Father"; "O Lord of Hosts"; "Arise, My Soul, Arise"; "Arise, O Glorious Zion"; "Behold The Great Redeemer Die"; "Again We Meet Around the Board"; "He Died! The Great Redeemer Died"; "The Morning Breaks; The Shadows Flee"; "Softly Beams the Sacred Dawning" and "Though Deepening Trials".

William Clayson, composed the music for four hymns, the words for which were written by Joseph L. Townsend. The hymns in the British edition are: "Hope of Israel"; "Oh What Songs of the Heart"; and "O Thou Rock of Our Salvation"; "The Day Dawn is Breaking". William Clayson was born at Wilby, Northamptonshire on May 26th (year unknown). He became a Latter-day Saint in 1835 and went to America in 1861.

William Clayton, famous author of the great favourite "Come, Come Ye Saints" was born July 17th, 1814, at Penwortham, Lancashire, and was converted to the Restored Gospel by the earliest Latter-day

Saint missionaries in Great Britain. He emigrated to America in 1840 and went directly to Nauvoo. He succeeded Willard Richards as secretary to the Prophet Joseph Smith. He served in numerous positions of trust in the days of the early history of the Church.

Joseph J. Daynes, composer of the music of "Now We'll Sing With One Accord"; "As the Dew from Heaven Distilling"; "Come, Listen to a Prophet's Voice"; "Lord, Accept our True Devotion"; "Lord, Thou Wilt Hear Me"; was born April 2nd, 1851, in Norwich. At the age of six years he played at concerts. At 16 he was appointed to play the Tabernacle organ in Salt Lake City, when that building was built. It was necessary for him to have special shoes to enable him to reach the pedals.

Lewis D. Edwards, born in Aberdare, South Wales, in 1858, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints in Ogden, Utah, March 31st, 1878. In Willard, Utah, he met Evan Stephens, who taught him music. He composed the music to which is sung "I Know that My Redeemer Lives"; "Let Zion in Her Beauty Rise"; also in the United Kingdom edition, and "The Teachers' Work is Done" not included in that edition.

William Fowler, author of the words to "We Thank Thee, O God, For A Prophet", was born in Australia on May 9th, 1830. He was the son of a British soldier, native of Sheffield.

Thomas C. Griggs, to whose music we sing "Earth With Her Ten Thousand Flowers", and "Gently Raise the Sacred Strain", was born June 19th, 1845, in Dover, Kent,

and on May 17th, 1865, was baptized in the Straits of Dover.

John Jacques, born January 7th, 1827, at Market Bosworth, Leicestershire, penned the words to the sturdy hymn, "O Say What is Truth?" The music was composed by one of his Scottish converts to the Gospel, Ellen Knowles Melling. He served as a missionary while he was a member of the branch of the Church at Stratford-upon-Avon. He was also the author of the words of the hymn "Softly Beams the Sacred Dawning".

George Manwaring, author of 14 Latter-day Saint hymns, was a native of Sandbach, Cheshire, where he was born March 19th, 1854. Of his songs, the following are in the British edition of the hymn book: "Lord We Ask Thee, Ere We Part"; "Oh, How Lovely Was the Morning"; "Sing We Now at Parting"; "Tis Sweet to Sing the Matchless Love"; "We Meet Again in Sabbath School".

Henry W. Naisbitt, born in the hamlet of Romanby, and reared in North Allerton, Yorkshire, wrote "Rest, Rest for the Weary Soul"; "This House We Dedicate to Thee"; in the United Kingdom edition, three others in the larger Church edition and two in the Deseret Sunday School Song Book. He was Associate Editor of the *Millennial Star* in 1876-78.

John Nicholson, born July 13th, 1830, at St. Boswell, Roxburgh, Scotland, and baptized April 18th, 1861, in Edinburgh, editor of the *Millennial Star* 1878-80, wrote "The Lord is My Light"; "Come Follow Me" and "While of These Emblems We Partake".

Charles W. Penrose, native of Camberwell, London, where he was born, February 4th, 1832, was bap-

tized a member of the Church, May 14th, 1850. Years before he emigrated to America he laboured as a missionary in Maldon, Banbury, Chelmsford, Colchester, Cheltenham, Birmingham, Worcestershire, Monmouthshire, Herefordshire, Staffordshire and Shropshire. He was a most productive, brilliant writer and speaker. In the United Kingdom edition is his song "God of Our Fathers, We Come Unto Thee". He is the author of eight other songs which appear in the larger Church edition.

Adam Craik Smith will be remembered for "Joseph Smith's First Prayer", for which he wrote the music. He also composed music for "Come Thou Glorious Day of Promise" in the United Kingdom L.D.S. hymn book and "Zion Stands with Hills Surrounded" which appears in the Church edition. He was born in Manchester, February 29th, 1840. A skilful Pitman Shorthand writer and an inspirational teacher, he devoted himself to teaching, music and temple work when he emigrated to America.

Evan Stephens, the incomparable and the prolific, was born June 28th, 1854, in Pencader, Carmarthenshire,

South Wales. Of his numerous productions the following are in the United Kingdom edition of the L.D.S. Hymns: "Father, Thy Children to Thee Now Raise"; "Let Us All Press On"; "Know This That Every Soul Is Free"; "Shall the Youth of Zion Falter"; "In Remembrance of Thy Suffering" and "The Voice of God Again is Heard".

Robert Blashel Thompson, born October 1st, 1811, in Drifffield, Yorkshire, and baptized in Canada by Parley P. Pratt in May, 1836, wrote the stirring hymn "See, The Mighty Angel Flying". Evan Stephens wrote the music.

James Hearnkett Wallis, born April 3rd, 1861, in London, baptized a member of the Church of Jesus Christ of Latter-day Saints, May 24th, 1877, emigrated to Utah in 1881, but returned as Patriarch to bless his countrymen. His "Come, Ye Children of the Lord" keeps alive the inspiration of his noble spirit.

Sixteen British-born authors and composers contribute 59 hymns appearing in the L.D.S. hymn book, United Kingdom edition, and many others which appear in the larger Church edition.

"Man has always known that the brotherhood of sorrow is a primary fact of life. It transcends the trivial pleasures and privileges that divide soul from soul. The fact that the spirit is unappeasable helps to remind us that we are all brothers, all in some sense children of another world. From the dawn of time man has been bound to his fellow men by this grief—bound not only to the living but to the innumerable dead. Grief for the lost garden where the world began, grief for an unattainable idea, for a broken love.

"The prophets and poets have tried to state this grief in words that would bring man together. They have tried to tell us that only by sharing the tragic dignity of life on equal terms can we feel ourselves members of one another, and that only as members of one another can we be stronger enough to bear the burdens and the exaltations of living."

From *A Time For Greatness*, by Herbert Agar



“GLORY to God in the highest, and on earth peace, good will will toward men”,¹ sang heavenly hosts announcing to those shepherds that He had come. Their King was given. Prophesied by Isaiah, the Holy One was born:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”²

Wise men journeyed from the east to Jerusalem. They had seen HIS STAR in the east and had come to worship Him.

. . . His first coming, heralded by

a wonderous light in heaven—His STAR.

* * * *

Soon children disobeyed; cunning craftiness of men deceived; they were drunken, but not with wine; they staggered. And the spirit of deep sleep poured out upon the nations of the earth.³ Truth was hidden. Covered by the cloak of Satan, earth waited burial, already black—numbed by serpent’s venomous bite.

“The long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God



OUR LITTLE

S T A R

will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an Holy Angel, to restore the fullness of the gospel with all its attendant blessings, to bring together His wandering sheep into one fold, to restore to them 'the faith which once delivered to the saints', and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand."

As the first coming was summoned by a star, this publication was ordered that it might be a source of light, acquainting others with the truth, preparing for the

great Millennial Reign Since May, 1840, this periodical has recorded the history of the British Mission—"the fullness of the gospel, the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth 'blood, fire, or vapour of smoke'—in short, whatever is shown forth indicative of the coming of the 'Son of Man', and the ushering in of His universal reign on the earth."

Here recorded are the proofs of God's dealing with His children. Handed down to posterity, this

journal stands as a monument dedicated to truth, written amid error and conflict. We look back to the marvels and wonders of past publications penned so masterfully by those early stalwarts.

Let us not forget that today the Lord is doing more in the furthering of His work. Great are His blessings upon us. While the first volume of this publication records the new invention—electric telegraph, as in use on the Great Western Railroad, we are in an era of airplanes breaking the sound barrier, radar, television, atomic power, scientific medicine—new cures for the one-time killers. Each is inspired by God to prepare the earth for His coming, oft times by men who know not from whence this knowledge comes.

Almost as marvellous as the first announcement of the Restored Gospel in Great Britain, came the news that a Holy Temple to our Lord will soon be reared at New-chapel. Construction of the temple in Switzerland is far underway. Progress made by the Genealogical Department and its moving into new offices is noteworthy. Missionaries are again rushing forth to fill that gap cankered by war. New and sounder ways of bringing forth the tidings are being put into operation. Word that Zion's songs shall be sung to the peoples of Europe by the famous Tabernacle Choir brings rejoicing.

Success of the Gospel in the Orient as recorded by Elder Lee, further completion of the Los Angeles Temple and increased activity in that area of the world, all point to the swiftness in which His plans are taking place.

It was restored only in 1830, rising from obscurity. Instead of being

numbered in tens, hundreds, and thousands, membership is recorded by the million. From many nations and kindreds, from the isles of the sea are they numbered. See what His wonders will perform. Greater things are still to come. It has been spoken by the Prophet that many more from this Kingdom will flock into His fold.

With astonishment shall this record be read. When "the nations of them which are saved will then look back through these pages and contemplate the acts, the scenes, and the events of other and different times".⁶ What a record they will behold. We thrill with the Bible and its record, also with the history of God's dealings with the Nephite and Lamanite people. The revolution now in advanced stages shall come to consume the earth. When will it be complete? With joy and thanksgiving the righteous of the earth will read our history.

We have been warned; the Gospel is restored; the signs are before us. Now we must prepare. Prepare for love—rejoice in truth and knowledge. Swords shall be beaten into ploughshares; spears into pruning hooks, and "nations learn war no more". The beasts—the lion and the lamb, shall lie down together. Peace reigneth throughout the world. "SUCH THEN, IS THE GREAT MILLENNIUM OF WHICH OUR LITTLE 'STAR' WOULD FAIN ANNOUNCE THE DAWN."

¹ Luke 2:14.

² Isaiah 9:6.

³ See Isaiah 29:9-10.

⁴ *Millennial Star*, Volume 1, No. 1, Parley P. Pratt, p. 5.

⁵ *Millennial Star*, Volume 1, No. 1, Parley P. Pratt, p. 5.

⁶ *Millennial Star*, Volume 1. Preface.

⁷ *Millennial Star*, Volume 1, No. 1, Parley P. Pratt, p. 10.

The Book of Mormon

"I AM the good shepherd, and I know my sheep, and am known of mine.

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

"And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10:14-16.

The Latter-day Saints read this scripture with the following, which are the words of the Saviour to the Nephites when He appeared to them in the western hemisphere after the crucifixion:

"And verily, I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

"And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted by their preaching." 3 Nephi 15:21-22.

These scriptures bring the Bible and the Book of Mormon together as companions, to tell the world that Jesus is the Christ, the Son of the living God, and the Saviour and Redeemer of the world.

The relationship of these scriptures to each other is further confirmed by:

1 Nephi 5:14

"And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea,

even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine."

The unity of the two scriptures is reinforced, by Genesis 49, verses 22 and 26, which tell of the blessings which the patriarch Jacob gave to his sons to tell them *"that which shall befall you in the last days"*.

To his son, Joseph, he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren."

The descendants of Lehi, who was a descendant of this Joseph, lived in the land at *"the utmost bounds of the everlasting hills"* in the western hemisphere, and proved to be a *"fruitful bough, even a fruitful bough by the well"* of the great western sea, *"whose branches run over the wall"* of the sea, and by so running became *"separated from his brethren"*, of the other tribes of Israel.

Nephi, son of Lehi, and therefore, a descendant of Joseph, saw centuries ago, the coming of the Bible, *"the book (which) proceeded forth from the mouth of a Jew"*. He saw that originally *"it contained the plainness of the Gospel of the Lord"* and that it went *"forth from*

(Continued on page 377)

Christmas Greetings to the Latt

CHRISTMAS customs and traditions bring us this precious opportunity to say to you in this way what we say every day as we pray when we ask the Lord to bless every Latter-day Saint in Great Britain with the constant companionship of His spirit.

With this blessing the Latter-day Saints will testify by deed as well as by word that they “love the Lord with all their heart, might, mind and strength, and their neighbour as themselves”.

“By this shall all men know that we are His disciples.”

President and Sister Reiser,
Elaine and Carolyn



er-Day Saints in Great Britain



The Reisers :

A. Hamer Reiser, *Mission President*

Elizabeth B. Reiser, *Mission Relief Society President*

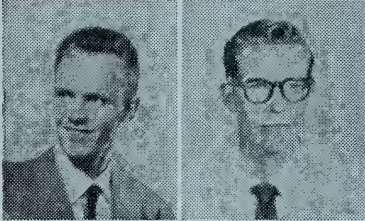
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Carolyn Reiser, *Relief Society Secretary*



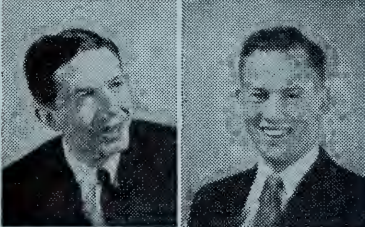
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First Counsellor to President
Lingfield, Surrey

RHONA CUNNINGHAM
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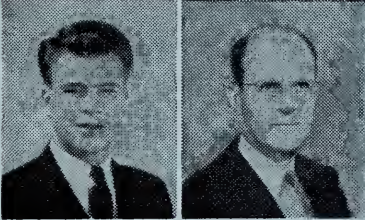
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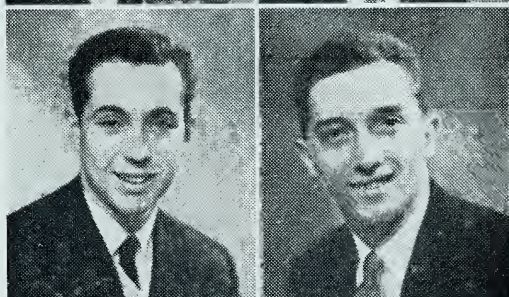
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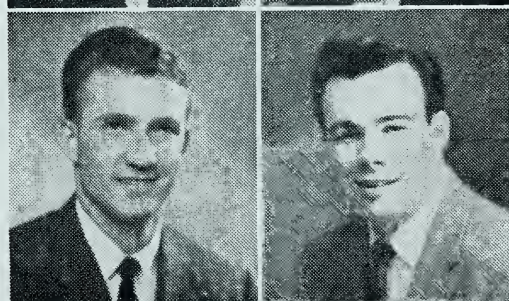
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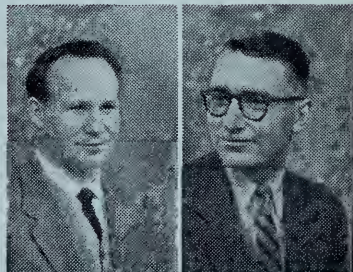
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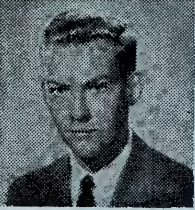
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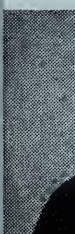
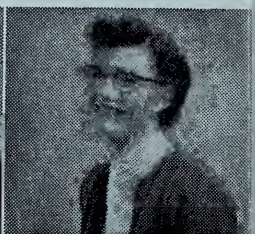
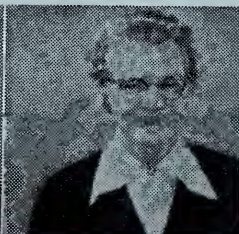
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JAMES E. CHAPMAN, Birmingham
LeROY BUHLER, Sheffield
CHARLES TAGGART, Sheffield

BOOK OF MORMON—contd.

the Jews in purity unto the Gentiles”.

However, he saw that “many plain and precious things have been taken out of the book” because of which, “an exceeding great many do stumble”.

The angel who explained the vision to Nephi said:

“These last records (the Book of Mormon) shall establish the truth of the first (the Bible) and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him, or they cannot be saved”. 1 Nephi 13:24-25, 29, 40.

Lehi, patriarch of the Book of Mormon, blessed his son, Joseph, and told him what Joseph, the son of Jacob, had seen of their day. 2 Nephi 3:5.

He also explained that the writings of the descendants of Judah (the Bible) and of the descendants of Joseph (the Book of Mormon) “shall grow together unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, bringing them to a knowledge

of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord”. 2 Nephi 3:12.

“The marvellous works which were wrought by the power of God among men” become profoundly and impressively evident when one reads the Bible and the Book of Mormon as companion volumes, since “*This (the Book of Mormon) is written for the intent that ye may believe that (the Bible)*”. See Mormon 7:8-9.

“The marvellous work and a wonder” declared by Isaiah (chapter 29:14, 18 and 24) is clear when the learned cannot read “*a sealed book*”, and one who “*is not learned*” (See Pearl of Great Price, Writings of Joseph Smith 2:64, 65.)

Truly “*the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid*”. Isaiah 29:24.

The unity of the Bible and the Book of Mormon is additionally attested by Ezekiel. (See Chapter 37:15-21.) Note especially:

“Thus saith the Lord God: Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand”.

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LONDON VISITORS

PRESIDENT Stephen L Richards, first counsellor in the First Presidency, and Sister Richards arrived in London from New York, Tuesday, November 9th, 1954, having come by Pan-American Clipper which arrived at London Airport at 8 a.m.

Early in the afternoon they visited Newchapel for the first time. They were charmed with its beauty and fitness as a temple site and pleased that President Stayner Richards, brother of President Stephen L Richards, had found it.

Tuesday evening President Richards addressed the South London Mutual Improvement Association where he spoke with quiet inspiration and power of the blessings

which the Temple will bring to Latter-day Saints in Great Britain and encouraged the members to prepare themselves in faith and purity to receive these blessings.

The following day President Richards met the supervising architect, Sir Thomas Bennett.

At noon, by British European Airways, President and Sister Richards left London for Paris. Their itinerary included Basle and Berne for the dedication of the cornerstone of the Temple in Switzerland; Frankfurt to confer with President Kenneth B. Dyer, and return to London Tuesday evening, November 16th and then to the United States on Pan-American President flight 100 on Wednesday, November 17th, 1954.



*Pres.
Stephen L.
Richards,
Sister
Richards
and
Pres.
A. Hamer
Reiser*

One of the delights of their sojourn in Great Britain was the opportunity to spend a day with their grandson, Elder Stephen Richards Covey, second counsellor in the mission presidency.



Warren J. Thomas

WARREN J. (Jack) THOMAS, veteran railroad executive and tour manager, called on a special mission and set apart by the First Presidency, arrived in London, Wednesday, November 3rd, at

11.30 a.m., by Pan-American Airways on the first part of his scheduled planning tour to bring the famous Salt Lake Tabernacle Choir to Europe for engagements in August and September, 1955.

Elder Thomas hopes while in Europe to conclude arrangements for choir concerts in Scotland, London and Wales, in Switzerland, Germany, France and possibly also in Holland and Scandinavia.

The Salt Lake Tabernacle Choir, famous for its record-making continuous nation-wide radio broadcasts for 25 years in the United States, is the feature choir on Cinerama, now playing at the London Casino theatre.

Of interest also to British music-lovers is the Choir's history which includes as directors, London-born and educated George Careless, and native of Wales, Evan Stephens.

Joseph J. Daynes, native of Norwich, was the Choir's early organist.

Many of the present members of the Choir are British-born Latter-day Saints and most of all the members, being descendants of British-born converts to the Church, are returning for this visit to the homeland of their ancestors.

DISTRICT ACTIVITIES

BRITISH MISSION

Nottingham

Socials were held in the *Derby Branch* on September 11th and October 23rd. At the former 42 members of the branch attended to watch a troupe of young tap-dancers perform. Favourite old songs were sung by the group to-

gether and a meal was served. The finale was a film-slide show of scenes in Idaho. The ladies of the branch prepared box lunches for the men to purchase on the second occasion. All present were entertained by talented renderings from mem-

bers followed by an hour of games.

In the *Eastwood Branch* stories of ghosts and goblins formed an appropriate part of the programme for a Hallowe'en Social. Roast potatoes were served and eaten with relish while games left the participants happily tired. Sister Eva Wild was leader of a successful evening.

Seventy saints of the *Leicester Branch* gave thanks at their annual Harvest Supper on September 25th. The Chapel and tables were appropriately decorated and all ate heartily of what was prepared. Square dancing was much enjoyed to round off the evening.

The first Bazaar of the *Loughborough Branch* was held on October 30th. Neighbouring branches attended and the hard work put in by the Loughborough Relief Society was rewarded with great success.

A new branch presidency was sustained on Sunday, November 7th, in Loughborough. Elder Glen Hufstetler, President, replaced Elder James Reid who recently left for his home in America. David Wright and John Simpson were chosen as Counsellors while Brother Tony Winfield filled the position of Branch Clerk.

Nottingham Branch has seen a great deal of social activity of late. A well-attended Barn Dance was held under the direction of Sister Muriel Cuthbert. The Relief Society of the branch held a Bazaar October 16th and Branch Auxiliaries and the Building Fund benefited from the proceeds. Hallowe'en and Bonfire parties followed close upon each other.

Sheffield

Sheffield District Sports Festival was held in Concord Park under the

direction of the M.I.A. on September 4th. Competition enjoined between Chesterfield, Doncaster, Sheffield and Barnsley Branches resulted in a runaway victory for the last named. The Cultural Arts Festival was held in the evening of the same day in the Sheffield Chapel Recreation Hall. The standard of performance was a credit to all concerned and did nothing but elevate M.I.A. Standards in the District. Sheffield were successful in this part of the contest day.

After Union Meeting on October 23rd, the District M.I.A. challenged the Missionaries to a game of baseball, followed by one of football. No one can be found who will state who were the winners in either event. Most of the players retired with minor injuries.

Hallowe'en Parties were held in *Doncaster, Barnsley* and *Sheffield Branches*. All were successful occasions in the tradition of Mormon fun and games.

Hull

Scarborough Branch held their first Jumble Sale September 27th. It can be recorded as a great success and many people were well satisfied with bargains of various kinds.

York Branch held a social recently in aid of Primary Funds. A sweet counter was a great success particularly after a raid by the children present. Good progress is being made with the Building Fund while the Relief Society are very busy with preparations for their forthcoming Bazaar.

Hull Branch continues its round of social activities and the branch is fast developing a reputation for being a "happy family". The Priesthood members are busily engaged on a programme to repair

defects in the chapel premises and have almost finished erecting a fence around the property. A new Building Fund project is to be launched next month.

Bristol

In the *Bristol Branch Chapel* a Farewell Social was held October 16th in honour of Brother *Clifford J. Brodie* who has moved to London for his employers. Entertainment was provided by local members and the Relief Society provided the refreshments. A gift of books, autographed by all present, was given to Brother Brodie as a token of remembrance from his brethren and sisters in Bristol.

(South London Branch welcomes Brother Brodie!)

The Relief Society sponsored a Bazaar and Social, November 6th. Many of the things on sale were the handiwork of the sisters. Relief Society President, Sister Doris Forrester, reports a pleasing success.

Plymouth Branch M.I.A. held a "Hobo" party, October 27th. A happy time was enjoyed by all present.

Stroud Branch held their Halloween party with the usual features well presented. Many attended, but were not too "scared" to promise attendance again.

London

Newchapel Relief Society held their first banquet, to open the winter season, October 7th. Sister Maud Hawkes was present for the occasion. Musical items followed the meal to entertain those present, and Elder James R. Cunningham of the Mission Presidency spoke words of advice and encouragement to the sisters.

Leeds

The Leeds District Old Folks Party was a great success. Refreshments were prepared and served by Sister Geldard, assisted by Sister Coates and other sisters from the Bradford Branch.

Dewsbury Branch report the commencement of a Bureau of Information. It is becoming a big attraction and promises to interest many by its display.

Elder Jeffrey Day was sustained as 1st Counsellor to President Crisp in the Branch Presidency.

Brother J. H. Moore, the Branch Welfare Chairman for the past year, has been released. He is emigrating to Australia to join his son Lawrence T. Moore. *Brother A. Stephenson* has been appointed to take his place.

Dewsbury Relief Society held their Bazaar October 26th. Sister Clare Clegg, District Supervisor, performed the opening ceremony and received from six-year-old John Garner a beautiful "claw" brooch presented by the sisters. Eighty people were served with refreshments and 120 attended the evening entertainment. More than half of these were friends and investigators who had come to see the Primary children give an excellent show. Later, Sister Ripley conducted games.

Norwich

The Genealogical Committee of the *Norwich Branch* organised a visit to the Temple Site at Newchapel on Saturday, September 11th. Twenty-five members comprised the party and the cost of transport was defrayed by the proceeds from a Jumble Sale. Included in the

party was the District President and Sister *Elizabeth Frosdick*, oldest member of the Norwich District. Norwich wishes to express their appreciation for the warm welcome accorded them by members of the Mission Genealogy Board at New-chapel.

A Harvest Thanksgiving was held by the *Neighbourhood Primary* of the *Norwich Branch* on October 11th. Preceding the disposal of the fruit, flowers and vegetables brought by the children, a programme was presented by them. Three scenes depicted Daniel in prison, Moses leading Israel out of Egypt, and the Pioneer Trek of the Latter-day Saints. Fifty-three people were in attendance and purchased some of the produce, the proceeds from which will be devoted to the provision of lesson books for the Primary. A bouquet of roses was presented to *Sister Mitchell* during the evening for her work in the organisation and regular attendance with her four children. She represents the Ideal L.D.S. Mother in the locality.

Ipswich Branch recently held a sale of used clothing through which the large sum of £36 8s. was added to their Building Fund.

On September 28th the branch held a Produce Show, a notable feature of which were the pastries made by the brethren.

On Wednesday, October 27th, *Ipswich M.I.A.* celebrated Hallowe'en in traditional style. Black Cats and Heather formed most of the decorations and a prize was given for the best "Jack O'lantern" made from a swede.

Newcastle

A grand Guy Fawkes social was held in the *Newcastle Branch* and

attracted members from all over the District. A guy, bonfire and fireworks were much appreciated by the younger members present. A good comic sketch was performed by Sister Selkirk, while her husband was awarded the prize for the most disreputably-dressed person present. (The prize was a red-spotted handkerchief on the end of a stick!) But the highlight of the evening was a "Wild West" show performed by the Elders which caused much amusement.

At *Middlesbrough*, October 28th, under the direction of District District President Murray S. McInnes, the branch voted an honourable release to its President, *James A. Thompson*, and his Counsellors, James E. Hugget and James R. Skipper. Installed as the new Branch President is Elder Heber D. Clark, who, with his wife Sister Lily Clark, are serving as Missionaries in the District. The two new Counsellors are William G. Keeble and Joseph N. Bousefield. Under the direction of the last named, the Chapel is being re-modelled to provide a large room for recreation.

A lively Hallowe'en Party was held at *Sunderland* and was greatly enjoyed by all present.

At *South Shields* on November 3rd a Pie and Pea Supper was served by the Relief Society. Many non-members enjoyed association with the Saints.

At *Darlington*, on October 26th, a farewell supper was served in honour of *Sister Hunter* and her daughter Christine who are leaving the District to live near Leeds. During the evening they were each presented with a book as a token of goodwill from the members of the branch.

Personals

Births and Blessings

Storer. A daughter was born to Sister and Brother O. Storer, of the Nottingham Branch on September 15th, 1954. She was blessed by her father, Brother Oliver Storer, on October 2nd and given the names of Elaine Margaret.

Dryden. A daughter, born to Sister and Brother N. Dryden on September 4th, 1954, was blessed on October 2nd by Brother O. Storer and given the names of Lynda Jane. Angela Christine Dryden, another daughter of the same parents, was blessed on the same date by Brother Albert E. Asher.

Von Werne. Two children of Florence and Wolfgang Von Werne were blessed in the Nottingham Branch on October 2nd. Lynne Elizabeth Luise, born November 1st, 1948, was blessed by Brother Derek A. Cuthbert, and Martin Friedrich Thomas, born February 6th, 1952, was blessed by Brother James F. Rankin.

Watts. A daughter was born to Sister and Brother Watts of Norwich on Sunday, August 1st, 1954.

Watling. The infant son of Brother and Sister Watling of Norwich was blessed on Sunday, September 5th, 1954, by Brother Bert Martins and given the names of Brian David.

Engagements

Walker-Hardy. Sister Mary Walker, daughter of President Walker of the Halifax Branch, became engaged to Brian Hardy of the same branch in September. Sister Walker is Primary Superintendent and Brother Hardy is serving in H.M.F.

Marriages

Bassett-Hansen. Daphne Hilda

Bassett was married to Lon Arnold Hansen of U.S.A. in the Norwich Chapel on Saturday, August 28th. The ceremony was performed by Branch President Bert Martins.

Chapman-Duffen. Sister Olga Chapman was married to Leslie Duffen of Enfield in the Norwich Chapel on Saturday, September 18th. Brother Tom Wilson performed the ceremony.

Smith-Wiles. Sister Eileen Patricia Smith was married to Brother John Wiles in Ipswich on September 18th. The honeymoon was spent in Jersey, C.I.

Turner-Hickey. Sister Sylvia Lilian Norah Turner was married to Aircraftsman 2nd Class Calvin John Hickey of the U.S.A.F. in Ipswich on October 9th.

Adams-Brooke. Sister Mary Ann Adams and David Edward Brooke were married on September 2nd in Lowestoft. The bride wore a Tudor-style dress of satin and net with full-length veil and Tudor head-dress of orange blossom.

Singer-Murton. Rosalie Margaret Singer, younger daughter of Sister Dorothy Singer of South London, was married to Hedley Arthur Murton of the same branch on Saturday, October 9th. The ceremony was performed by Brother Walter Chiles, President of the South London Branch. The bride wore a tailored costume of dusky pink with nigger brown accessories and was attended by a maid-of-honour dressed in a costume of dark grey. The couple spent a brief honeymoon at Bexhill-on-Sea before leaving for Canada on October 29th. Brother Murton will serve in the Royal Canadian Navy and they will reside at Halifax, Nova Scotia.

(Continued on page 389)

How Old Are You?

AT 21 you are legally of age and responsible. You are an adult in years, but you may still be a child mentally, economically, socially, emotionally and spiritually.

Mental age can be measured and discovered. Some people do as well as they can in view of their mental age. Physically they may be fully developed and legally of age, though they may be adolescent mentally. Others may be in their mental adolescence, and yet not fully grown up. They have trouble disciplining their minds to do the work required of adult minds. As they gain control, command and direction over their minds, they mature mentally.

How old are you?

You are economically of age when you produce enough by your own effort to sustain others in addition to yourself. Frequently people are economically of age, mature, before they are legally of age. No one in wisdom undertakes the responsibility of maintaining himself *and* another through marriage, and possibly additional others, until he is economically an adult.

How old are you?

You are socially mature when your centre of interest flows away from yourself and centres around the welfare of others. The greater the extent of your true social interests the more mature you are. Some people go through life in a social straight-jacket, having their interests in other people permanently limited by the length of the arms

in which they can be held and and fondled. Though such people may live to be 100, they are socially never more than babes in arms.

How old are you?

You are emotionally grown up when you put away childish things like pouting, and sulking and feeling sorry for yourself, and holding a grudge, and looking for a chance to get even. These are all evidences of emotional immaturity.

Taking your spite out upon others, being ill-tempered, losing control over one's temper, getting angry, being unable to take blame and unjustly trying to shift blame to someone else or to the Lord are other evidences of emotional irresponsibility and hence of lack of age.

How old are you?

Age, adulthood, maturity are evidenced by capacity to control, to adapt and to be productive and creative. A truly mature person is strong and competent enough to face the facts honestly and with courage and to adjust his course in life to them. He does not run away with life. He meets it head-on and makes the best of it.

Adversity does not destroy him. It challenges him but never defeats him. He may be knocked down, but not out. He has "bounce" enough to come back.

He meets discouragement with "spiritual buoyancy".

How old are you?

Spiritual maturity is attained by

the application of faith, the principle of power, and of repentance, the principle of growth. Spiritual maturity is present in people who are unselfish, who have overcome their own selfish desires and the "things of this world" to the degree that they do not dominate their lives. Spiritual maturity is present in people who are selfless. They are interested in the welfare of others

rather than of themselves.

Such people are those who are devoted to the service of others. They forget themselves with ease and naturalness of the spiritually great. They are those who "lose their lives for my sake and the Gospel's". "He who would be greatest among you, let him be the servant of all."

How old are you?



MY STORY

"I lost both my parents when six years old and was raised in an orphanage until I was 13. At that age I ran away; because I wouldn't go back, I was placed under the State Welfare Department and was put in a foster home. I changed foster homes 11 times (mainly because of my revolting actions against anyone that refused to give me the love and understanding my own parents would have). During that time I got a good taste of most religious concepts, having been forced to attend various churches and told that each one was the only one—that all others were wrong.

"Four years ago this month, after a good amount of study, I chose for myself the way I wanted to believe. With happiness in my heart, I joined this Restored Church of Jesus Christ. I feel it's the greatest thing I've ever done in my life, or ever will do.

"I finished high school and enlisted in the army. They sent me to Hawaii for my training and then to Korea. I spent almost a year on the front lines as a medic in a rifle platoon with the infantry. On my return home I asked to go to Europe and a short time later, I found myself in Berlin, Germany, as sergeant-in-charge of a dispensary. During that year in Europe I got to travel around a bit and I managed to visit England. I fell in love with England and its people and vowed in my heart to come back some day."

(A letter excerpt printed to show the background of one labouring with us.)



Christmas Gifts

by JAMES P. HILL

Illustrated by Gayle Baddley



I went into our local shop,
To buy my little store;
The usual poky gloom seemed gone,
When I stepped through the door;
With tinsel decoration,
Coloured crêpe and chain;
Old Mr. Smith had "brightened up"
For Christmas—yet again.

He moved to get my order,
I saw him wince with pain;
As his rheumatoid arthritis
"Twinged" him to exclaim:
"This weather don't 'arf give it me,
But there—we mustn't grumble;
It's Christmas time—be 'appy time,
For all—the great and humble".

I went into a city store,
To purchase a few gifts:
Into a glaring glow of light,
Till-bells and buzzing lifts.
Behind disordered counters,
Tired assistants plied,
The busy trade of "Presents
for all—at Christmas-tide".

Up in Children's Toy-town,
Where red-cheeked Santa reigned,
I found a grey-haired woman,
Too old, I thought she seemed,
For trade so brisk and taxing—
Yet she glowed with pride,
As she handed me my parcel
And whispered—on the side:

"I'm only 'extra help, you know;
I come here every year,
Because I love the kiddies so—
They are my Christmas cheer.
My boys are gone—God bless them,
Killed in '44 —"
She sighed, "They weren't the only ones,
There were thousands more".

I bought an evening paper
from a man, whose fingers blue,
fumbled with my copper change.
Till I said: "That'll do—
You keep it, Happy Christmas!"
He looked up in surprise,
And said: "Why, thank yer lidy,
Bless yer smilin' eyes".

I queued to board a crowded bus;
But noticed soon, behind,
A man stood humming cheerfully,
Although he was quite blind.
The bus came up, I reached the step,
"One more!" the clippie said:
I hesitated—then stepped back—
The blind man went instead.

He called back: "Thank you madam!"
The clippie said: "'Ere squeeze
on too—that's nice of you,
Pass right along there please!"
An aged man, white-haired, got up
And said: "Here, take my seat".
I knew that I must take it,
To make his day complete!

A beggar came along the curb
In broken boots and tatters:
"Cast out from life and lost" I thought.
Yet to God—he matters!"
In cracked and faltering voice he sang
A carol, old and true:
"Christ the Son, in Bethlehem
Is born this day to you".

Then, as we dropped our pennies,
In his torn and ragged cap;
I wondered—"Is our conscience salved,
By charity—mayhap?"
Do we think, "This is my brother,
A son of God?—behold!"
He who will be King of Kings,
Was lowly born 'tis told!

Why do we feel that we must give
At this time of the year?
Why are we filled with love for all?
How do we cast out fear?
And all rejoice in fellowship,
Kindliness and peace?
Because God gave to earth His Son,
To be—The Prince of Peace!

Then why—oh why can't we go on,
Throughout the year—the Years!
Loving still our fellowmen,
Staying the "blood and tears"?
Perpetuate the gift of love,
Greatest of all great things:
And know the joyous happiness
That loving-giving brings.

The Children's Page

by

JEAN G. SILSBURY



WHAT do you enjoy most about Christmas? Mince pies, turkey, or the crackers on the highly-decorated tree? Perhaps you look forward to opening your stocking on Christmas morn to see what surprises are tied up inside. I believe everyone enjoys something different. Here is a story about a little girl who was not satisfied with her Christmas.

Susan and the Christmas Gifts

Susan was a pretty girl with long, golden curls and bright blue eyes. As she skipped down the road each day to school everyone would turn and say, "What a happy little girl!" But Susan wasn't happy you know.

Soon it would be Christmas time: all her friends were looking forward to the parties and the excitement they would have, but not Susan. She lived alone in a big house with

her mummy and daddy and had no little brothers or sisters to play with. Of course there were a few friends at school, but at Christmas they liked to stay with their families so she was quite alone.

As usual on Christmas morning, her bed was piled with lovely presents—a big sewing machine, a walking doll, a big green doll's-house, and a pram which she played with for a while. Soon she got tired with these and wandered miserably about. As she gazed out of the window she could see the children in the house opposite. They were dancing around happily and she remembered how only a few days before she had ignored them in the street because their clothes weren't as smart as hers.

They wouldn't have such lovely toys as she had but they seemed very happy all the same. Susan could see the girls holding dolls much

smaller than hers. In fact she began to feel guilty that she should be so fortunate.

Slowly she turned around and looked at her lovely new things. Then she went over to her cupboard which was crammed with toys she had hardly ever touched. She stood for a while wondering just what to do.

Suddenly she bent down and picked up some games which she had never played because they needed several children to play them; also she spied some doll's clothes and a large box of sweets. Then she slipped out of the door very quietly, stopping only to pick up a few balloons on the way.

The street was very quiet as she opened her own front gate and crossed the road. No one heard the gate click as she went into the house opposite. The children were making too much noise to hear her. Gently she put the toys on the step and rang

the bell. Then turning, she fled back to her own house.

When she got indoors she rushed to the windows to see what was happening. Already two of the children had opened the door and Susan saw the delighted expression on their faces.

She turned back to her own presents. She felt warm and happy inside although she didn't know why.

When Mummy came to tell her that the turkey was cooked and the mince pies were warming, she found Susan playing contentedly with her walking doll and her big doll's pram.

Perhaps you can remember this at Christmas time and try to help someone less fortunate enjoy this happy season.

Generosity is like a boomerang—it always comes back to you.

HAPPY CHRISTMAS EVERY-ONE.

PERSONALS—contd.

Deaths

Sansom. The death of Brother Richard Sansom, of Sheffield, occurred in September. The cause was coronary thrombosis, to which he had been subject for some years. He had one leg amputated and latterly was in almost continual pain with the other. He came of a Latter-day Saint family but did not join the Church until 1949 when his mother who resides in Logan, Utah, came to visit him. For a year or so he was a very active member of the South London Branch, but moved to Sheffield in 1950 because of his

work. Always cheerful, despite his trouble, he used his considerable amateur theatrical talent to produce some excellent shows at Ravenslea and will always be remembered there by those who knew him with love and affection. His wife survives him and receives our heartfelt sympathy in her great loss.

Ordinations to the Priesthood

In the Dewsbury Branch, Norman Garner and Albert Stephenson have been ordained Deacons in the Aaronic Priesthood.

Christmas Crossword

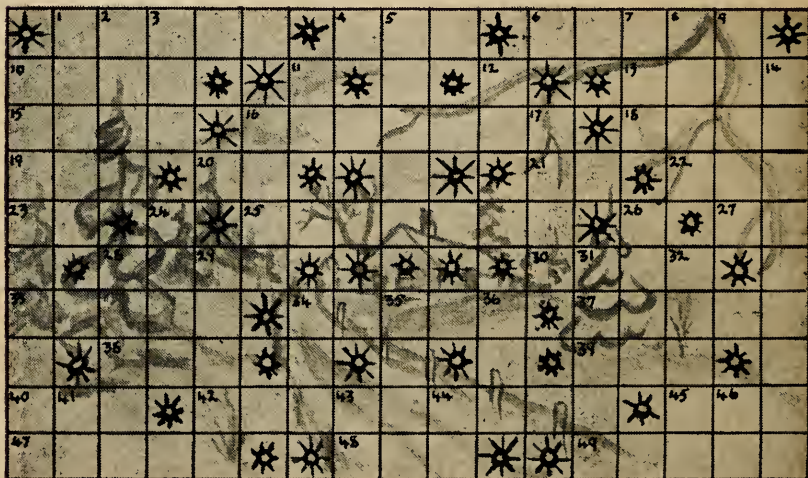
Most of the answers to the clues are from the Christmas Story in the Scriptures. Perhaps in searching them out you will be prompted to read that

wonderful tale and remember just what we are celebrating. The answers to 4, 25 and 42 are from the Compiler to you.

Clues

Across

1. Brother of Jesus (5).
- 4, 25 and 42. A topical salutation (3, 7 and 9).
6. Famous woman writer of France (5).
10. "And thou Bethlehem, in the land of ——" (Matt.) (4).
13. What Joseph and Mary had to do (4).
15. The first garden (4).
16. "—— ——— beloved physician" (Col.) (4, 3).
18. What Adam and Eve were cursed with (4).
19. "Then arose Peter and —— unto the sepulchre;" (Luke) (3).
20. In this manner (2).
21. Preposition (2).
22. Here, in France (3).
23. You and Me (2).
27. "—— he spoke to our fathers, . . ." (Luke) (2).
28. On the lee side (4).
30. Mixed rodents make a former ruler (4).
33. See 43 down.
34. The husband of 14 down received this from a messenger of the Lord (5).
37. To sound the depths (5).
38. To grow old (3).
39. A single gift (3).
40. One of Jesus' last words, according to Matthew (3).
44. Not in (3).
47. For this, 1 down sold his Master (5).
48. Japanese money (3).
49. One of the gifts that wise men brought Jesus the babe.



Down

1. See 47 across (5).
2. Arabian port (4).
3. God's greatest work (3).
5. Restores (5).
7. At the stern (2).
8. As Mark records 40 across (4).
9. A Christmas gift of this would please most boys (5).
10. There is an old this—there will be a new (9).
11. Greek letter (2).
12. Interrogation? (2).
14. Mary's cousin (9).
16. "... but whosoever will — his life ..." (Luke) (4).
17. Where 15 across was (4).
24. Gadfly (4).
26. "... thou whited —" (Acts) (4).
28. Once more (5).
29. Thomas Gray wrote one (5).
31. Violent contraction (5).
32. Latin-American in origin? (5).
34. Contend (3).
35. Space for important building to us (4).
36. The number of tribes lost (3).
41. "And — the angel of the Lord ..." (Luke) (2).
42. Hebrew prefix (2).
43. and 33 across. "And there appeared unto him — —" (Luke) (2, 5).
46. Abram's home.

MISSIONARY ACTIVITIES

BAPTISMS

May 8th

Christine Scott of Glasgow.

August 8th

Raymond Frederick Hardy of Liverpool.

September 11th

Lorna Kathleen Mace of Birmingham.

September 12th

Michael Wilton of Plymouth

September 24th

William Roberts, Jr., of Wythes-shawe.

Janet Mary Entwhistle of Ashton.

October 2nd

Sylvia Cope of Wolverhampton.

Peter Leonard Joyce of Northampton

Paul David Thomas of Birmingham.

October 3rd

Johanna McDonald Wilkinson of Burnley.

Desmond Jennings of Burnley.

Joan Irene Haines of Lowestoft.

Ronald Victor Haines of Lowestoft.

Marjorie Tate of Peterborough.

David Black of Dundee.

Stella Rae Brown of Dundee.

Jane McCulloch Gordon Dailly of Dundee.

Phyllis Dailly of Dundee.

Kathleen Bruce Dailly of Dundee.

Joseph James Dailly of Dundee.

Katherine Ann Johnson of Dundee.

Janet Wallace Johnston of Dundee.

October 9th

Winnifred H. M. V. Stevens of Liverpool.

October 10th

Edith May Cartwright of Liverpool.

Ronald Lionel Clement of Liverpool.

Nancy Jane Clement of Liverpool.

Roger Allan Clement of Liverpool.

Janet Mawdsley Cartwright of Liverpool.

Vivienne Cartwright of Liverpool.

Pauline Mary Collison of Peterborough.

Margaret Ann Dickerson of Ipswich.

Alan Christopher Jacobs of Ipswich.

Daphne Kathleen Roper of Ipswich.

Ernest Roper of Ipswich.

October 16th

Margaret Beevers of Dewsbury.

Emily Goodinson of Halifax.

Jean Mary Hunt of Halifax.
Isaac Owens of Halifax.
Philip Redman of Catford
Janess Sue DeRousse of Luton.
Hugh John Hill of South London.
Reginald Baber of Sunderland.
Joan Ciccone of Sunderland.
Paul Kelly of Sunderland.
George Allen of Airdrie.
Maxwell Milligan of Glasgow.
Thomas McLatchie Elliott of Glasgow.
Cathrine MacDonald Holmes of Glasgow.
Annie Shores Jubb of Glasgow.

Adela Cartledge of Sheffield.
 October 17th
Walter Christopher Coleman of Worcester.
Brenda Rose Course of Birmingham.
Vincent Emerson of Birmingham.
June Nash of Worcester.
William Joseph Thomas of Birmingham.
Edith Mary Barker of Burnley.
Cyril Barker of Burnley.
Cicily Garner of Burnley.
Kenneth Garner of Burnley.

ARRIVALS

October 14th
Elder Melvin George Redgers

October 19th
Sister Pamela Johnson

October 26th
Elder William Kay Daines
Elder David Kirkwood Hart
Elder Marvin Lee Howard
Elder David William Wright

November 9th
Sister Mitzi Buckley
Sister Betty Lou Norseth
Elder Reynold Garth Hair
Elder Douglas Snarr
Elder James E. Chapman

From
 Catford, London *Assigned to*
 Wales

From
 London *Assigned to*
 Norwich

From
 Brigham City, Utah *Assigned to*
 Scotland
 Boise, Idaho *Nottingham*
 Salt Lake City, Utah *Wales*
 Manhasset, New York *Nottingham*

From
 Los Angeles, California *Assigned to*
 Wales
 Burbank, California *Nottingham*
 Spanish Fork, Utah *Ireland*
 Idaho Falls, Idaho *Ireland*
 Atwater, California *Birmingham*

TRANSFERS

Sister Vivian Brooks
Elder Reed R. Callister
Sister Susie Massey

From
 Scotland
 Nottingham
 Wales

To
 London Office
 Scotland
 Nottingham

Effective
 October 28th, 1954
 October 28th, 1954
 November 12th, 1954



RELEASES

Elder James Reid of Farmington, Utah, was released on November 3rd. He served in Sheffield, Newcastle, and Nottingham Districts.

Sister Vivian Louise Brooks of Las Vegas, Nevada, was released November 26th. She served in Liverpool, Bristol, Scotland and London Office.

Ring Out, Wild Bells . . .

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Alfred, Lord Tennyson

